/114 cont./

361 with graveyard, the community house, festival houses, and, more recently, mission station and school are the central pole, whereas the family houses are always built in other places, but on one's own land (Ills. 146-147 /see p. 264/). Sometimes 342 one erects a house merely for one harvest, that is, for half a 361 year, in the middle of his field that is to be harvested. During the work and harvest it may then happen that a Paez family will not see its neighbors for several weeks.

361 The size of the villages varies; Calderas is one of the [162] largest Paez /115/ communities and contains about 200 houses with approximately 1,000 inhabitants. Other villages, San Andrés, Santa Rosa, Lame, and others, are substantially smaller. 484 In each case it takes considerable time to cross a village, be- 361 cause this means, of course, crossing the entire valley basin in question. In the case of Calderas this is more than three hours [487] for a European on horseback. The Paez, it is true, travel over the steep short-cuts much more quickly on foot.

b) The House

342 For laying out a house one looks for a building spot as 312 close as possible to a small brook, large numbers of which flow down from the slopes of the mountains and unite at the foot of the valley floor to form the Kokiyó River (literally "maize water"). When it is impossible to lay out a house directly on a brook, the water is led from above through a small ditch past the house. This, as well as any other running water, may always be drunk. • [514] It is known that the residents living above this house now and then urinate in the water, but "that does not matter at all," I was assured.

591 In principle, only one family, consisting of father, mother, [594] and children, lives in a dwelling. The married sons must build their own houses. It is customary, however, for newlyweds to go [342] on living in the house of the father for a time, until they have [476] saved enough chicha and food to feed the friends who will help them build their house. In one case, however, in the house of

The house

/122 cont./

356 is swept by the women every day with a broom (ctábando) con-
824 sisting of shrubs of the pšáŋga plant. This plant at the same
[825] time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 All around the house and surrounding it at some distance
417 either a fence is erected or a ditch dug about one meter deep,
[231] within which the poultry and usually the pigs and sheep are kept.
[137] In Calderas, where, because of the low temperature, bamboo
[313] no longer grows, the fence is made of wood obtained from the natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268/).

● 514 There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths
264 and the vicinity of the houses soiled with filth. The Paez showed
[442] the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191,
[302] from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps,

2: Pittier de Fábrega E-4, 5 (1906) 1907
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147 the odor peculiar to the Indians, which becomes quite noticeable when they are sweating and which so closely resembles that of the secretion of the so-called *sahino*, or wild hog (*Dicotyles tajacu* L.), that I have more than once been deceived into believing that our trail crossed the path of a drove of these animals.

516 When at rest the Paez men almost invariably sit on their heels, the toes sustaining the whole weight of the body, while the women sit with their legs stretched together on the ground, [514] even when near the fire in their houses. In micturition young 481 girls remain standing. The gait of both men and women is short-paced and easy, the body being always slightly inclined forward, probably on account of the habit of carrying heavy loads.

824 Like all children of Nature, the Paez Indians are very keen 825 observers of their surroundings, as is shown by the minuteness of their differentiation in plants and in certain groups of insects. Castillo, for instance, gives the names of no fewer than six different varieties of ants —

[552]

kan-kik	*ti̇-kik-ne*	*ŏa-i*
kik-finis	*gnue-kandi*	*to-fiti*

and I collected very few plants for which they did not have a ready name.

Reproduction and Death

881 When a girl reached puberty the event was celebrated among the old Paez Indians by a special dance called *itsa-ko*, during which the young naked female was placed in a hole dug outside the hall-house and thoroughly washed with *chicha*. We have no 836 notice of pre-marital liberty being conceded to women, nor of the relation of children to parents in the family organization. As 595 tradition has it, the pre-conquest Paez were polygamous, and notwithstanding the efforts of the missionaries, it is almost certain that this practice has not completely disappeared. We know nothing about the existence of marriage ceremonies before 581 the introduction of the Catholic ritual. It is likely, however, [586] that marriages were endogamous and free, and, as such, a very frail institution, as Castillo informs us that even in his time